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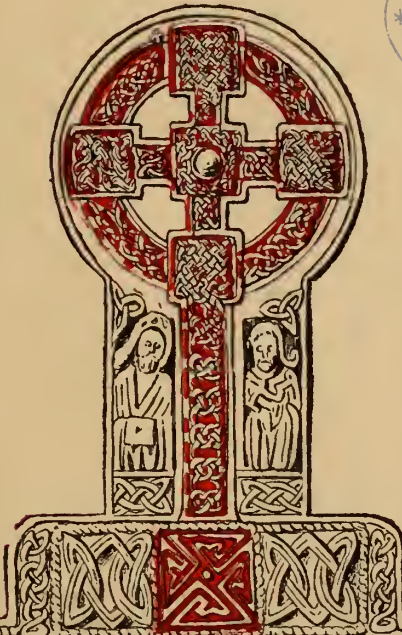
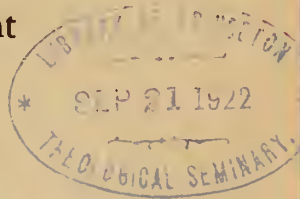


WOMAN'S WORK

A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

When I Was President



Vol. XXXIII

No. 1

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Subjects for Auxiliary Meetings, 1918

<p>JANUARY China.</p> <p>FEBRUARY Chosen.</p> <p>MARCH Japan.</p> <p>APRIL Africa.</p> <p>MAY Latin America.</p> <p>JUNE Philippine Islands.</p>	<p>JULY { Review of the year—The Home Base—Orientals in the U. S. A.</p> <p>AUGUST China.</p> <p>SEPTEMBER { India—Home Base—Outlook for the Year.</p> <p>OCTOBER India.</p> <p>NOVEMBER Siam.</p> <p>DECEMBER Moslem Lands—Syria and Persia.</p>
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No. 8



Kates Point, Mahableshwar, where the missionaries of West India go for a breath of the hills when worn out by the torrid heat of the lowlands. Photo. given by Mrs. Robert Ranken.

SINCE the close of our business year, February twenty-eighth, 1918, subscriptions to WOMAN'S WORK have been coming in with a steady increase. Our Secretaries of Literature seem determined not only to keep but to increase their lists, and the first quarter of the year shows a very substantial gain in the orders received over those of the corresponding period in 1917. We feel therefore that it is not an unreasonable request when we ask every auxiliary in our large family to make a point of making *at least* a ten per cent. advance in its list of subscribers to WOMAN'S WORK. If you have ten that only means an increase of one; if you have a hundred it only means ten. And do not ask your women to take the magazine as a favor to us. Show them a few of our recent issues, the Africa number, April; the Philippine number, June, which the Rev. Dr. Wright called "a brilliant success in contents and pictures," and see if they do not think their own

magazine is a necessity for keeping up-to-date in foreign mission matters.

IN the chapter on *The Trail Makers* in the new textbook, *Women Workers of the Orient*, the author speaks especially of "Mrs. Sarojini Naidu's hauntingly beautiful poems." Some of our readers may remember the charming description of Mrs. Naidu's vivid personality given in the article by Mrs. Kenoyer, *Our Visit to the Mela*, which appeared in WOMAN'S WORK, July, 1917. Unfortunately, by an error in proofreading, the name was printed Maidu. Mrs. Naidu has been elected a member of the British Royal Society of Literature, an honor conferred upon few authors, and upon scarcely any foreigners, men or women. In his introduction to the volume, *The Bird of Time*, Edmund Gosse says: "Mrs. Naidu's poetry springs from the very soil of India; her spirit, although it employs the English language as its

vehicle, has no other tie with the West." The tried friend of our magazine, Mrs. Chas. Cuthbert Hall, writes us: "We saw a great deal of Mrs. Naidu in Hyderabad, and Mrs. Kenoyer's description of her wonderful personality was well given. She is widely known and invariably called by her full name. One could hardly find in any land a more charming woman."

"THERE IS a tide in the affairs of men which, taken at the flood, leads on to fortune." It has been well said that there is in India a tide in the affairs of God with men which, if not taken at its present flood, will be followed by apathy and ebb. The vast Mass Movement of the lower castes towards Christianity is at once a harvest and a problem. The latest census estimated India's population at more than 315,000,000. Dr. Fleming, Professor of Missions in Union Theological Seminary, says that, including Indian workers, there is one Christian preacher to about ten thousand, five hundred people. Yet as a result of faithful teaching and preaching baptisms are now averaging twelve thousand a month. Hundreds of thousands must be refused baptism, until they have a fuller conception of what the rite means. Multitudes of these are from the outcastes. They have had to carry around their necks a vessel to make sure that saliva would not fall on the road; to stoop in passing a well for fear their shadow would defile the water; to drag behind them a branch to obliterate from the road the mark of their polluting footsteps. Is it any wonder that they eagerly press towards the freedom with which Christ makes men free?

ONE of the striking impressions of the gathering of missionary women for the popular meeting in connection with General Assembly was the variety of types represented among our workers.

Miss Samuel of Chosen, picturesque and graphic; Mrs. Williams of China, quiet, poised, forceful; Mrs. Williams of Colombia, intense, personal, appealing—the latter, one of the group of missionaries who during the morning, responded to Mrs. Webb's introduction by a two-minute speech and, at the request of the audience, was allowed to speak more at length in the afternoon. At this, as at all such general meetings, what the women really want is to see and hear the missionaries. They value conferences on methods of work, join earnestly in devotional services and listen attentively to addresses from Board officers and those in charge of administration. But the largest audiences always assemble for the meetings where the missionaries are to speak. Many of our home workers from more remote parts of the country have few opportunities to see face to face their representatives abroad of whom they hear so much. One great value of these general gatherings is to afford this opportunity. The strengthening of the tie between the workers at both ends of the line makes all the expenditure of effort and money well worth while.

ONE of very rare character and influence passed into the divine presence when Mrs. J. H. McLean closed her eyes on this world to open them in the heavenly atmosphere. For some time after she came on her last visit to this country Mrs. McLean knew that her days were numbered, but she was fixed in her purpose to finish her course in the field where she had worked and to which she had given such devotion that one who knew her closely said of her that "she fitted into human need here as sunshine into a dark world." Her life was literally poured out for the people of Chile. In her music, her mastery of the language, her ability to teach young men and women, in the personal charm which drew to her the affection of all who were associated with her; in her

complete self-forgetfulness, in her courage, cheerfulness, constant patience and unselfishness during the last weeks of suffering, she showed to all those whom she had taught by life and word, what a life can be which is wholly given to God. In Chile as well as in this country the deepest sympathy is felt for Dr. McLean and for the two children left motherless.

THE ASSEMBLY'S BOARD has wisely resolved to assign from time to time a missionary on furlough who speaks Punjabi to work among the Hindus in California—another demonstration of the paradoxical fact that if you travel far enough West you reach the East.

WHEN Dr. and Mrs. Ewing returned to this country for furlough they were welcomed by their home Presbytery, that of Pittsburgh, Pa., in a carefully arranged "recognition meeting." The Foreign Missions Committee of Presbytery notified every church pastor, presidents of the woman's missionary auxiliaries and of the young people's societies. A large number assembled for the meeting and the reception

which followed. The addresses by prominent church leaders and by Dr. Ewing himself were a stimulus to missionary intelligence and loyalty. The whole city shared in pride in its distinguished representative. The street cars carried signs announcing the meeting, and a proud little boy, related to Dr. Ewing, remarked exultantly: "He is on one end of the car and the circus is on the other!"

DOUBTLESS all our readers saw in the daily papers during June the substance of the communication received by our Board from Tabriz, that the Turks had taken possession of the city and that the women and children of the Mission, escorted by Mr. Gifford, had been sent to Kazvin; that all were safe at that time, as were the Urumia missionaries. Later newspaper reports mentioned the destruction of two hospitals at Tabriz, but the last message received by the State Department at Washington from the United States Consul, and transmitted to our Board, was that this information had not been confirmed. At this writing, July fifth, no further news has been received.

Some Hindu Superstitions

(MRS. M. W.) HARRIET B. STRAHLER



Sacred stone bull in front of a temple in India. Water is thrown on him and gifts of flowers laid before him daily. Photo, sent by Mrs. M. W. Strahler.

HINDU PEOPLE live enslaved under a limitless mass of superstitions. They offer fruits, vegetables and flowers to stone images: these offerings they believe to be filled with di-

vine power. It is said that a dog once ate of the food offered to an idol and straightway went to heaven. Animals offered in sacrifice go at once to the heavenly world. Dust from the feet of a holyman conveys spirituality, the

water in which he has washed his feet is drunk by his disciples. Spells, charms and amulets have superstitious value; bulls, monkeys, snakes, rivers and trees have divine power. The following horrible, but interesting tale is said to be true. It shows the blighting effect of superstitious beliefs on the inhabitants of a certain village in North India.

Two villages are practically side by side, so close indeed that the inhabitants are forever quarrelling about boundaries and grazing rights. In one of these villages even the poorest of the poor will keep a light burning in his house all night, even though the expenditure of oil may mean a shortage in bread for the family. In the other

village, it is the custom never to light a lamp after sunset, for fear that it may attract evil. The origin of this strange custom is as follows:

If one dies mad, any curse he utters as his spirit flies away will truly come to pass until the madman has been re-born in his right senses seven times. There is no light during the dark night in this village because the man who owned the village long ago died mad, cursing any one who should light a lamp in the village after sunset. Bane-ful tribulation and a death of terror have come to him who lights a lamp at this forbidden time. When a conquering tribe came to the land, the owner of this village entered into a covenant with them, and went forth with them to fight. In a fray he seized the daughter of a chieftain and took her to his village as his wife. The woman made a faithful wife, but she could not look with favor upon her husband's attentions to the village barber's daughter. In rage one night she blinded him while he slept. Hearing him cry out in pain, his guards awoke and caught the wife as she fled back to the zenana. The woman did not beg for mercy for she expected none. She stood silent and sullen before her husband for an hour while he devised the manner of her death. Finally he spoke, saying that he grieved, not so much that he could never see the light of day again, but that he could not gaze on the death agonies of the wife who had betrayed him. He gave orders that each day a wound should be made in the woman's body, so that he could feel her blood flowing, and that her limbs should be burnt with hot irons, so that he could smell the scorching flesh. Thus the woman died writhing in agony the third day, but the wicked husband was deprived of one joy, for it is said that she died without uttering a sound, so that he could not take pleasure in her cries of pain. After this he took the barber's daughter into his house, where she deceived him, though he did not

know it. He took much opium, so that he grew bereft of sense, forbade men to have a light in their houses by night, and ordered that not even fireflies from the lake should fly in the boundaries of the village. Men told him that his orders were obeyed, and he believed them. Yet madder he grew and told them to put out the light of the sun, moon and stars. Finally he died, but alas! while raving on his death-bed he said that no man should ever light a lamp at night in the village or dire calamity should come upon him. As he spoke this curse the spirit left his body. That night men carried his body to the burning ground, and took no notice of his curses, forgetting that he died a madman. As usual, a lamp was lit in each house, but an evil fate came upon the people. That very night cholera seized hold of the place, and a man was carried out dead from each house where a lamp had been burnt. Then in terror the villagers asked counsel of a holy man, and were told that the village was cursed by the dead man's ravings, and the curse would brood over it until he had had seven re-births.

Many left the village in fear, so that it was reduced to a mere hamlet, and those who remained never lighted a lamp by night. Once a woman lighted a wick in a saucer of oil as she sat beside her sick husband, and in the morning her husband lay dead, and on the next day, her only child, as he passed by the jungle, was so stung by bees that he died in agony. Now no new family ever settles in that village, and young girls who come as brides from other villages weep much in terror of the lampless nights.

So we could name many hundreds of superstitions current among the people, especially the ignorant. It is a sad fact, but true, that such beliefs form the chief religious ideas of the poor villagers. How evil and degrading these things are is easily seen. A recent writer says that behind nearly every popular superstition there is some sug-

gestion of the spiritual. Yet the practice of them has evil results. The self-torture of ascetics is common, behind it is the idea of conquering the passions of the body and thereby the gaining of spiritual favor. Of great help to the missionary is the fact that the spiritual beliefs and motives that underlie many superstitions, reappear in Christ in healthy spiritual practices. Bathing in

the Ganges to get one's sins forgiven, finds its truly spiritual fulfilment in Christ, the fountain for sin and uncleanness. And so, as this writer* points out, every true motive, which in Hinduism has found expression in unclean practices, finds in Christ its ideal fulfilment.

KOLHAPUR.

*Farquhar, *The Crown of Hinduism*.



Purple Mountain, from the veranda of Rev. Dr. J. E. Williams, Vice-president of Nanking University.

TO THE CITY OF NANKING

Thou, that hast seen six kingdoms pass away,
 Accept my song, and these three cups I drain.
 There may be fairer gardens light the plain—
 Thine are the dim blue hills more fair than they.

Here Kings of Wu have fought and overthrown
 Where creeping grass along the ruin wins:
 Here—was it yesterday?—the royal Tsins
 Called down the dreams of sunset into stone.

One fate awaits us all that mortal be;
 Pride and despair shall share a common grave.
 The Yangtse Kiang renders wave on wave
 To mingle with the abyssms of the sea.

LI PO (Eighth Century A. D.)

As for language study, it is worse than I even thought and that is saying a great deal! Everyone here is working to the limit of their strength and I wish I could do more to relieve their burdens. I give some help in the dispensary. My department had 355 calls in one month, and some of the cases seem so hopeless when we see them. Oh, if we could only multiply ourselves and our energy, what might we not do! Then, too, things are so expensive that you dare not give out for home treatment when you know the drug will either not be used at all or else used to do damage.

The Only Comfort

MRS. ERVING L. JOHNSON

"MOTHER, how is Pao Shan this morning? Did the doctor's medicine help him?" questioned Shu Jung of a pale, anxious woman who had watched all night over her sick boy.

"No," answered the mother, "if there was any change he grew worse after taking the medicine, but now he is quietly sleeping, and I hope this is a change for the better."

"If he is not better by to-morrow we will send for the foreign physician, for he is so sick that he will die in spite of all we can do, hence the foreign doctor can do him no harm and may cure him," said Mr. Chang, the father, who came in just at that moment. He had been awakened by his wife at the first hint of dawn and sent to the temple to kowtow and make offerings of incense and paper money to the God of Medicine and to give real money to the priest to induce him to offer prayers for the recovery of the sick child.

Little Pao Shan slept peacefully on and Mrs. Chang lay down at the foot of the *kang* to rest while Shu Jung prepared breakfast for the family. After eating Mr. Chang went to his business while Pao Chun supposedly went to school, but really took advantage of his mother's distraction to have a vacation and play on the street.

Shu Jung washed the dishes and put the house in order, and then with her mother kept watch over the sick boy, who had awakened and lay tossing and moaning. He grew steadily worse; when Mr. Chang came home in the evening one glance told him his son's condition, and he decided to take the little patient to the Mission hospital after supper. This he never did, for while he was eating Pao Shan quietly slipped away.

The mother, hastily snatching up one of Pao Shan's suits, rushed out to the

street, calling his spirit to return. "Pao Shan! Pao Shan!" she called, "come back to me. My little boy, my precious treasure, see, here are your little clothes; come back to them. O, my darling baby, do not leave your mother! Come back, O come back to me!" All through the night she walked the streets, mournfully calling the spirit of her child.

Occasionally she would return to the house to see if the spirit had yielded to her pleading, almost expecting to find her little boy alive and well. But as the night wore on and each time she found only the cold, lifeless body, she gave up, and worn out by grief and her long vigil, threw herself down upon the *kang* and fell into a deep sleep.

Early in the morning Mr. Chang tenderly wrapped the little form in a piece of new matting, took it out to the black wagon and handed it to the driver whose business it was to bury without coffin or ceremony all children who had died during the night. Mrs. Chang slept on until she was awakened by the neighbor women coming in. They had heard of the death of Pao Shan and had come to comfort her.

"Mrs. Chang," said one, "although the soul of your boy did not return to his own body, yet he doubtless heard you calling and his spirit has entered the body of Shu Jung, there to abide, to be near and comfort you."

"O, no, impossible!" said another. "To enter the body of a woman is the punishment of an evil man. This pure, innocent child would naturally enter a happier state. Probably his spirit has entered the body of Old Wang, the Buddhist priest. There he could be near his mother and yet live in ease and comfort."

"Pooh, pooh!" said a third, "the more likely thing is that in a year or



A "Little Mother" in China.

two Mrs. Chang will give birth to another son, which will be Pao Shan, born again to her."

"None of you are right," said an aged woman. "Have you not observed what a perfect child was Pao Shan? He never gave his mother a moment of anxiety. He was never unfilial to his father, and every impulse of his life was good. Is this not true, Mrs. Chang?"

"Yes, it is true," the mother answered. "When Pao Chun worried me by playing truant, Pao Shan would put his arm about my neck, and say, 'Mamma, I will never worry you this way. When I am old enough to go to school I will go every day and study hard so that I may bring honor to you and Baba.'"

"There, what did I tell you?" said the old crone. "He has attained the last step of the cycle, his soul has been absorbed into the great Buddha. Henceforth he can know no pain, for he has entered a state of unconsciousness."

The women, silenced by this philosophy, departed, and Mrs. Chang, thoroughly confused and with no hope

of ever seeing her child again, abandoned herself to her grief.

Late that afternoon, unaware of Pao Shan's death, the missionary, with a Biblewoman, came to call. "What is the trouble? Are you ill?" asked the missionary, as her glance fell on the pale, worn face of Mrs. Chang, and she noticed the untidy appearance of the usually neat little woman.

"No, I am not ill, but I have thrown away my little boy,* and I am mourning for him."

"O, I am so sorry for you!" said the missionary. "Tell us all about it."

Mrs. Chang unburdened her heart to her friends. She told them of the illness and death of her son; of the means used and the prayers offered for his recovery; of her calling his spirit to return; of the visit of the neighbor women and their theories concerning the abode of his spirit. "Oh!" she finished, "you know so much more than we do, tell me where the spirit of my child has gone!"

Then the missionary opened her Bible and said. "This Book is God's message

*The Chinese expression for the death of a child.



A baby-party at Tsinanfu, all babies of missionaries or Y. M. C. A. workers. The photograph was grouped by Mrs. R. M. White, then she slipped into it with her baby and someone else snapped the camera. Mrs. White writes that she is the second from the end of the back row; China is so far away and the mails are so uncertain that we have not written to ask her "Which end?"

to men. It tells us that God has prepared a blessed place for the souls of His children, where there is neither sorrow, nor sickness, nor pain, but all is joy and happiness. The soul of your little son is now in this beautiful place, for all innocent children belong to God. We know this because God sent His Son into the world and when He was here He said: 'Suffer the little children to come unto Me, and forbid them not, for to such belongs the kingdom of heaven.' Moreover, this Book tells you that although your little boy cannot return to you, yet you may go to him, and it explains the way. If you will come to us we will teach you the way. Will you come?"

"Yes," said Mrs. Chang, "I will come, and oh, how you have comforted me!"

As the missionary and Mrs. Lien took their leave, the Biblewoman said:

"Surely the Lord sent us to her this day!"

After a few days, true to her promise, Mrs. Chang came to visit them both. Mrs. Lien, quick to take every opportunity, began to teach her to read an elementary story of the True Doctrine, and before the visit ended Mrs. Chang could read and understand all of one page. Eager to learn more of the Doctrine that so comforted her in her bereavement, Mrs. Chang became a regular attendant at the Sunday services and joined the inquirers' class, studying diligently both there and at home. Great was her joy as each new and beautiful idea entered her mind. And so it came about that after many months Mrs. Chang found the way that led straight to her little boy in loving service to others in the name of Jesus Christ.

DENVER, COL.

Preparing Women to be Leaders

(MRS. T. N.) MABEL HALL THOMPSON

NINE YEARS AGO with four Christian Chinese women I formed a little prayer circle, for three successive days waiting upon God for definite direction as to His will in regard to some special work for Christian women in the Tsining field. Classes had been held for married women learning to read, but there were still few women converts and leaders in all the big district worked by the Tsining Station.

The Woman's Bible Training School stands today as the result of this little prayer circle. The School gives to Christian (married) women, who have made proper advance in Scripture study, an opportunity to fit themselves for efficient Christian work; first, as good helpmeets for their husbands; second, as Christian leaders in their own homes and villages; third, as Biblewomen in the employ of the Mission. A four-year course covers a very thorough study of the Bible; first, in easy stories; then a diligent search of the Old and New Testament, as prescribed by the

Blakeslee lesson system. The women are also taught to write the difficult Chinese character, none of them had even been taught to read in their youth, to say nothing of writing characters! They study easy arithmetic and geography, Pilgrim's Progress, and a textbook on *The Christian Home in China*, for mothers and daughters, which includes simple lessons in hygiene. A weekly Bible Drill keeps them up to time in a general knowledge of the Word. They also "learn by heart" the thirteenth chapter of first Corinthians, the fourteenth and fifteenth chapters of St. John, the twelfth chapter of Romans, and many verses of Scripture and of songs. They are also taught singing. Daily calisthenics and games break the monotony for women who have been accustomed to working all day in the open air. Every woman must unbind her feet before entering school.

Most of these women are very poor and can not pay more than one-third of their board, but they purchase (or

borrow) all their books, paper, ink, etc. Some of them come for many miles, on wheelbarrow, carrying their clothes and bedding, and remain for six to seven months during the year. It is quite an undertaking for women in China to leave home; many of them must wait for the harvest to be gathered and the wadded clothing all made up, before they can possibly leave in the fall. For this reason we do not open school until October, and close early in May, in time for the women to help with the crops.

China's great evangelist, Ding Li Mei, was with us last winter, and made quite an impression upon our schools. One quiet, sensitive young woman, wife of an evangelist, handed me a note today, asking me to let Pastor Ding know what he had done for her, and to tell him that all the students were praying for him daily at their "quiet hour."

The majority of our students are under twenty-six years of age, wives of Academy boys, evangelists or school teachers. One young woman, wife of a policeman, a year ago an unlearned heathen, was attracted to our school by the example of the student mentioned above, who lived with her in the same court through a summer vacation. The two women lost their baby girls during an epidemic; the calm, quiet manner in which the Christian accepted her loss caused the heathen woman to seek the Christian woman's God. She has made splendid progress in school, even though suffering constantly on her recently unbound feet.

One-half of the senior term is de-

voted to country class work by our students, under the direct supervision of Miss Sarah Faris. Graduates who are eligible as Biblewomen are in demand for work in other Missions. One woman is now employed in far-away Hupeh Province, two in Kiangsu Province, several have been employed in neighboring Stations and fifteen are at work as Biblewomen in our own field. Practical training is obtained while they are in school by preaching and teaching in the neighboring homes, every Saturday and Sunday afternoon.

We realize the simplicity of these local Bible Institutes, and how little



Bridge over the Canal which encircles the City of Soochow.

qualified our students are to meet the needs of growing China. We earnestly desire to prepare women of ability, with better equipment for carrying the Gospel to the educated women of the cities. A committee of Shantung Mission has been working on this subject for the past four years; but as yet no missionary now on the field has been found who can be spared from her own work to organize an advanced Bible School, nor do we have sufficient funds in sight for running expenses. We all know that a growing, useful church must have back of it *Christian homes*, where children are trained by Christian mothers; therefore the Christian Church in China, in order to become a power for good in this great restless population, must have its mothers taught by those

who best know their needs—trained Christian women from among their own number.

While in the United States on furlough the temptation came to me to compare the luxuries of America with the privations (?) of the missionary in China. I wondered how I could comfortably exchange electric lights, with all their conveniences, for kerosene lamps; how would a Standard Oil tin bathtub look, after the conveniences of an American bathroom; how could I manage to exist without water piped in the house, but pay for every bucketful, carried for an eighth of a mile from a general well, or from the dirty canal?

How live without telephone conveniences? How could I put up with a dirty coal stove, instead of a furnace in the basement? Then temptation came in the nature of a testing as to my real love for the women of China. "Can I go back and put my whole life into the work of training those stupid women to understand the Bible and its valuable teachings?"

But I can now truthfully say that it is a *joy* to live in a Mission home, with its *luxuries*, as compared with the homes about us; and *I do love* these women, and the work the Lord has given me to do for them here.

TSINING.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Vancouver, June 11—Rev. Dr. J. C. Garritt, from Nanking. Address, Hanover, Ind.; Mrs. Robert F. Fitch, from Hangechow. Address, Chautauqua Home, from Chautauqua, N. Y.

At San Francisco, June 14—Rev. and Mrs. A. W. Marshall of Western India. Address, 1308 Monterey St., San Luis Obispo, Cal.; Miss Emily T. Minor of Western India. Address, 420 W. 146th St., New York City.

At San Francisco, June —, Dr. and Mrs. J. Andrew Hall of the Philippines. Address, 237 Wellington Crescent, Winnipeg, Canada.

—, June 18—Rev. and Mrs. Geo. D. Browne of Shantung. Address, 2346 Aubury Ave., Mt. Auburn, Cincinnati, O.

At New York, June 28—Dr. and Mrs. W. S. Lehman of West Africa. Address, 611 University St., Wooster, O.; Rev. Gayle C. Beanland of West Africa. Address, Oxford, Miss.

DEPARTURES:

From San Francisco, June 1—Dr. W. J. Wanless, returning to Western India.

From New York, June 5—Rev. F. F. Graham, returning to Central Brazil.

MARRIAGE:

At Cooksville, Ill., June 18—Miss Margaret S. Hayward and Rev. Lloyd S. Ruland of the Shantung Mission.

RESIGNATIONS:

Miss Hilde Laible of the W. Africa Mission. Appointed 1912.

Miss Harriet E. Worthington of the S. Siam Mission. Appointed 1913.

AN INDIA missionary writes: "Our villages range over a district thirty-five miles long and ten or more wide. There are several rivers to cross besides canals. My sister has written to know whether I could use a 'Ford.' 'They' say that I can; but then 'they' do not know what a coward I am, and that I sit in the back seat of my bullock cart so as not to have to see the road ahead of me because of the ups and downs, the ruts and mud holes. I do want the car, and if I get it I shall pray for the grace to use it! It gave me an all-night headache the first time I gave out some medicine, and now I have been able to go to a cholera camp and spend ten days there and not be 'phased' by it. I remember a remark I once saw to the effect that the epitaph of any missionary might easily be: 'She hath done what she could *not*.' So maybe I could learn to run a Ford without having a nervous fit at the very thought of it!"

"I HAVE a great admiration for the lower grades of Indian personnel in the army. Perhaps it is all due to sheer insensibility, but they certainly do 'carry on' in a wonderful way—these humble sweepers, cooks, stretcher bearers and drivers. They can talk of war, the aims and causes of which are utterly beyond their comprehension. That is all. Yet they 'carry on' with a pride in their humble job, a pathetic confidence in the sahib to whom they have trusted their lives and fortunes, and a heroic endurance in the face of danger and discomfort which must surely be more than fatalism, more than insensibility.

"Some day some one will write an epic of the sweeper; the *mehtar*, *kahar*, the *dhobi* and all the rest of these inarticulate, humble, long-enduring heroes."

A British Officer
in *The Etah Morning Post*.



Evangelistic Campaign team leaving Kachek, Hainan, for their southern tour. Rev. P. C. Melrose of Nodoa stands by his horse at the left. In the center of the back row is the medical assistant of Nodoa Hospital. The two men with their horses at the right are elders of the Kachek church. The two in white are elders at Nodoa. The rest are coolies. Photo. sent by Miss Moninger of Kachek.

School of the Presbyterian Prophets

EACH year one feels that *this* is the high-water mark in the June Conference with New and Furloughed Missionaries! There have in previous years been Conferences where the attendance was larger. As mentioned in our July issue there are only about fifty new missionaries under appointment, about a third of that number being men. But the necessity for infusing new blood into the veins of the missionary body each year, in order to maintain its strength and vitality, is met this spring by a choice group of recruits. At such a gathering as this, lasting in all with preliminary conferences, about ten days, and bringing into close association the assembled furloughed missionaries and the new material out of which missionaries are to be made, it is inevitable to contrast the two. The more or less war-worn veterans have come back showing in face, voice and bearing

maturity of character bought by experience. More than one might be mentioned who has consecrated a truly commanding intellect to the Master's work. There are faces whose strong serenity shows a ripeness of spiritual experience, "brows where the Prince of Peace His seal has set." But the new young men and women also show their high purpose. They have not yet made their mark, we must look to the future for their record, but they are strong and vital raw material, on an exceptionally high intellectual and spiritual plane. Almost without exception they have had college or university, in many cases additional professional training.

A large proportion of the group are from the West, though Pennsylvania, New Jersey and the South are well represented. Massachusetts sends the only doctor going out, Dr. Mildred Jenks appointed to Canton. It is interesting to

see here and there a familiar name reminding us of loyal women home workers who are adding to their years of service the supreme gift of a son or a daughter.

The Conference sessions are always well attended by the home workers and are perhaps as valuable to them as to the missionaries. Not only are they brought into some measure of personal acquaintance with their own missionaries but they receive illumination on the character and requirements of the work doing and to be done, and fresh inspiration to more earnest and consecrated service. The president and some of the managers of New York Board were constant in interested attendance. Philadelphia was also frequently represented, though representatives of the more distant Boards were not in attendance this year as on previous occasions. The difficulty and expense of long journeys is felt increasingly in these war times, and this fact adds new value and importance to the existence of six active and dynamic centers of inspiration and influence scattered across the Continent.

The flying fountain-pens suggest a college classroom, and it is always interesting to see the experienced furloughed missionaries, to whom all the others look as perfect mines of information as to how-to-do-it and how-not-to-do-it, themselves diligently taking notes. A partial list of the tried workers present would include Dr. and Mrs. J. B. Hail of Japan; Dr. and Mrs. Hoskins and Miss Tolles of Syria; Miss Beaber, Mrs. Pittman, the Mullers and the Zoecklers of Persia; the Ponds of Venezuela; the McClures and Steeles, Miss Van Vranken and Mr. Reid of Siam; Dr. Ewing, the Lawrences, Miss Owen

and Miss Patterson of India; Mrs. Bernheisel, Dr. and Mrs. Avison and Mr. Sharp of Chosen; the Gunns of the Philippines; Misses Rowley, Faris and Schaeffer, Dr. Williams, Dr. Kelly, the Wrights, the Bullocks, Mr. Leverett and Dr. and Mrs. Mattox of China. Miss Janet Gilman goes out to join her father in Hainan; Miss Rodgers to be with her parents in Manila, and Miss Mary Ewing to add her name to the dynasty of Ewings in India.

The President of the Assembly's Board, the Rev. Dr. George Alexander, was as usual, the Alpha and the Omega of the Conference, welcoming the missionaries at the opening assembly and dismissing them with fatherly words of counsel and benediction at the close. Each of the Secretaries and Assistant-

secretaries had part in the program. The preparation of the series of programs, extending over so many days, is itself a complicated task. The final schedule of the

"At the beginning of the 19th century the British East India Company said: 'The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' At the close of the 19th century the Lieutenant-Governor of Bengal said: 'In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined.'"—*The Zenana*.

whole Conference was not available till the morning of the opening session, but was then followed with few changes. Miss Hodge conducted the program of the hour devoted to the Woman's Boards, and the devotional service of each day was in charge of some member of the Assembly's Board, lay or clerical.

The pre-Conference discussion of the women with their own missionaries was valuable. Such topics were taken up as the schools for the children of missionaries; the need of women doctors and of schools for training doctors and nurses on the field; correspondence with the home end of the work; furlough allowance, etc. One missionary spoke of making great effort to prepare an address for a meeting and finding the time so occupied with sociability, violin

solos and humorous recitations that there was little left for the missionary. Missionaries were urged to rest for at least half their furloughs; societies always to remember to meet the visiting missionary, to pay her expenses in coming and some compensation for her time and effort. Mrs. Hoskins, who had spoken over a hundred times during her furlough and had only appreciation to express, gave some valuable points to the missionary speaker: Consult the leader about your subject, take up what interests your audience; begin by striking encouraging note; don't generalize; give definite facts and experiences.

We give a few points as they were thrown into bold relief by the searchlights of experience and study. MR. SPEER: Missionaries were at work before and will be after the War. An enterprise of true and lasting principles will endure. High motives are: First, to do our duty. There is no question about what is the duty of the Christian towards the non-Christian world. Second, the thought of God, that eternal life is from the knowledge of God and His Son Jesus Christ. Third, sympathy with human beings—the same motive that animated Christ and His disciples. Sixth, we look to eternity, not to time. When the Gospel has been preached to all nations then shall the end come—what end? Seventh, the desire to do something hard, what the majority would not do, to use our lives in the richest and most repaying way. The last motive transcends all, the love of Christ constraineth us! DR. BROWN: On what ground do you go as missionaries when your country needs all its resources of life? Is mission work a non-essential occupation? If preaching the Gospel all over the world is not vital it must be abandoned, if it is vital it must be undertaken with renewed courage. No external motive can sustain one in this work—the shell can not be drawn from a gun by a magnet, it must be forced out by the charge behind it. If there was ever a time when the world must

be convinced of sin, of righteousness and of judgment, it is now. The reconstructive force of missions is absolutely essential, only Jesus Christ can revolutionize the world. In going out to preach this you are doing your part towards peace—"the fruit of righteousness shall be peace." A treaty is only as strong as the moral character of the people making it. The religion of Christ makes moral character. Why did Congress exempt theological students? One who tried to enlist was refused, being told that he was more needed in the ministry than in the army. The aim of mission work is to found a church in every land. Education, industrial training, philanthropy, social service—all these are helps, not the main object. No country is ever evangelized until it has a church of its own, self-supporting, self-governing, self-propagating. Great leaders are now developing in non-Christian lands. You go not as superiors to inferiors, but as brothers to brothers. Foreign churches cannot conform in all respects to American standards. Jesus Christ can be trusted to deal with Christians in Asia and Latin-America. When He promised to be with His disciples He meant them as well as us, many of them have suffered for their faith far more than we have. If you want to know what their faults are ask yourself what are your own? They will try your patience, you will try theirs. DR. WHITE: The Board is a centralized agency for carrying on the work of the whole Church; it must look backward and forward, must know the work of every field and of every individual, must keep in mind that sometimes the thing you don't want to do is the thing God wants you to do. MR. DAY: The Board and the missionaries are all parts of a whole and must be in close coördination; rules and regulations for conducting money matters must be strict and business-like; you are getting here the canned experience of many, missions have passed out of the period of romance into that of bus-

iness efficiency. Foreign missionaries are doing now and have been doing for years the very things for which this War is being fought. The Board's receipts have about doubled in ten years; they are now nearly three millions annually; the women's organizations give \$600,000. Its credit is unrivaled, too important to be impaired by any business carelessness on the part of the missionaries. The Board can at any time of need borrow a quarter of a million dollars without security, and has never paid more than six per cent. interest even at times when money was held at thirty per cent. DR. BOVAIRD: Your health is of tremendous importance to your own happiness and that of others. If you think some associate is getting cantankerous and difficult ask yourself if you are feeling well. Look to your health that your days may be long in the land to which you have been sent. Veterans are invaluable; they have friends, acquaintances, experience gained from actual knowledge. But there are times when a man should forget his health, forget that he has a body, even lay down his life. Never have the caution which will lead you not to go ahead in the path of duty. But the Board has the right to expect of you years of ever increasingly valuable service, the longer you serve the more valuable you are. Listen very carefully about health matters to the advice of those who have preceded you; when in doubt get the best medical man you can find to advise you. The mission fields are drained of doctors, but nine-tenths of the ills of mankind are cured by perfectly natural processes. A man said he thought President Wilson was in earnest, but he couldn't be thoroughly in earnest if he found time to play golf. "The ablest man I ever knew in a certain profession died at forty-five because he couldn't do his work and find time to play golf!" REV. DR. WATSON, President of the new Cairo University: Please don't die intellectually in the next few years. We don't want either physi-

cal, spiritual or intellectual breakdowns. You will be tempted to intellectual stagnation, miss the stimulus of home surroundings and companionship. You must thoroughly grasp the language, no matter how difficult; study new social order, government, laws, customs, traditions, understand reasons for new philosophy and religion, gird yourself intellectually. Always be moving on, cultivate your own hobby, plan to have the right books and magazines sent to you; don't just read, write even if you don't publish. Write for your own church, for the periodicals; it may be you will be the one called to write the coming book about your own field. MR. SHARP, Chosen: The Gospel of Christ stands for a certain set of ideas, theories and their results in the lives of men. We can hardly conceive what it means when these ideas are presented to a mind for the first time. Sometimes it takes hold at once, sometimes it is more gradual. One man said that the night after he heard he did not go to sleep all night. Teaching it in Chosen we learn the real power of the Word of God. We learn to teach the essentials. DR. HAIL, Japan: Even when you cannot speak the language your life speaks. When Dr. Hepburn first went to Japan, speaking no Japanese, a young knight thought he was commissioned to assassinate him. He obtained employment as a servant in the Doctor's house and watched for his chance. Dr. Hepburn could not talk with him, but as the young man was associated with that devoted Christian his purpose changed. Instead of murdering his employer he became his disciple. DR. EWING, India: Education and evangelism are identical. It is no longer possible to preach on the street corners in India. They are a deeply religious people; live, eat, marry and die in their religion, but do not know what you mean when you speak to them of sin. They think it means a breaking of caste laws. Education is necessary to train the minds of the young to receive new ideas. Not



Rev. J. C. R. Ewing, D.D., LL.D., C.I.E. (Companion of the Indian Empire); President Forman Christian College; late Vice-Chancellor Punjab University. Plate loaned by Rev. Stanley A. Hunter.

worth while to go to India just to teach science or mathematics; education must lead to the Gospel. Leaders must be trained for this. But constant effort is necessary to keep the spiritual pre-eminent. DR. McLAREN, Brazil: Nothing will alienate the people more quickly than to think you consider yourself to have made a sacrifice in coming to them. They love their country as we do ours. We can be just as selfish as a missionary as in any other calling; we leave home but we do not leave self.

DR. KELLY, Hainan: Learn to know your associates *in Christ*. You may see things you think un-Christian, but they have all had definite Christian experience. Thank God you do not have to judge them, you do not have to vote on troublesome questions the first year, or even to give an opinion. Study your work, your associates, keep quiet. DR. MATTOX, China: If ever a fellow needs a friend it is that first year! It is the same as if you were born into the world over again; you have no language, you

are like an infant. Don't think of yourself, keep close to your Master. Try to make a few friends among those of the country, speak with them the new language, get on the inside of the new life. MRS. McCLURE, Siam: "I was no musician, could not carry a tune. While I was waiting to sail a friend gave me a few music lessons. I was asked at once when I arrived, 'Can you play?' I said 'I can play *Martin*!' So they sang *Martin* that day. Each day I practiced the tune for the next day's service. Finally, they told me just to learn through the hymnbook; each day at service they sang the next hymn. I have learned to sing with the rest and have played, often three or four times a day, for years." MR. WRIGHT, China: There comes a period of discouragement towards the end of the first year—don't be shocked when it hits you. The new climate has taken hold, the monumental task of the new language grows harder instead of easier. You are a little disappointed to find that your associates are just men and women, not saints. But they are bound for heaven just as you are. MR. REID, Siam: Learn the way of thinking, the customs of the country. No matter how well you speak the language if you disregard customs you fail. A missionary complained of someone to the British Consul-General. The latter said, "If these people were what we wanted them to be you and I would lose our jobs." Be ready to preach and teach, to practise medicine, to build houses, to do plumbing and electrical work—you may be called on for anything. DR. AVISON, Chosen: Christ said "Preach the Gospel *and* heal the sick"—He did not separate them. He often stopped preaching to heal the sick. DR. ERDMAN: "The love of Christ constraineth us." Our whole work is one of consecration and dedication. Like our Master we must feel "For your sakes I consecrate myself." Give up all planning of your own lives. Learn to say as Gladstone did: "In His will is our peace." E. E.

NEWS FROM THE FRONT

PERSIA

Mrs. J. W. HAWKES writes, in a private letter to a relative from HAMADAN: I have sent letters put forth like Noah's dove without my knowing which way they would take. But now a friend is going to Bagdad and is willing to take letters and mail them there—the probability being that they will get to you sooner than those sent earlier. The English are here and yesterday we had a tea for the soldiers, who got in cold and tired from their trip over the Asadabad Pass. They had started at five o'clock in the morning and the long procession of Ford cars rolled into the Hospital grounds a little after five p. m. We four ladies of the Mission each had a table with a mammoth samovar, and how they did enjoy the hot tea! At the beginning we had a table in the middle of the big ward loaded with cakes, cookies and hot-water ginger bread but the first time I could stop long enough to cast a glance in that direction, everything had vanished. The Brigadier-General, and all the Generals and Colonels who were here came in and you should have heard them hurrah for the American missionaries when they had finished. Maybe you did hear a low roar on February 11th, and thought it was thunder.

On two Sunday evenings we have had the English soldiers up from the Hospital singing hymns. One of them played the organ. They know all the best hymns. They are so glad to get away from Mesopotamia with its hot days and its insect pests, and they begin to call this Hospital home. One of the Generals has an American wife—a Philadelphia lady. . . . One thing is giving me the greatest delight—to have the Persians see what discipline means. Under the last régime, everybody and anybody came into the Hospital yard, stealing went on, beggars came and hung around—all was confusion. Now a sentry stands at the door. The townspeople—the hangers-on—are across the street looking their desire to get inside but standing afar on their reluctant feet.

CHINA

Mrs. ALBERT A. FULTON writes from CANTON: We have just had communion service at our First Church and received ten women and thirteen men. Although we had hoped for a larger ingathering after the great Eddy meetings, still we were happy to have even as many as twenty-three, and the good work is going on. Our new young minister, or preacher rather (for he is not yet ordained), is fine. The people like him and he is a man of much promise. Our women are beginning some special meetings for the non-Christian women of our neighborhood. Work of this kind has been specially difficult since the rebellion here four years ago and we want to try to find the pulse of the

women of this part of the city just now. When we get every woman member of our churches in Canton into the work, then we shall look for great things. One by one they are waking up and taking on responsibility, but it is slow work. However, we are beginning to watch for every little indication and take courage therefrom. We have several inquirers to whom we are giving further instruction preparatory for next quarter's communion service. Eleven students from the Canton Christian College united with the Church, too—fine appearing and earnest boys. There is a splendid spirit in that institution in these days and large numbers have been converted this last winter. So the good work goes on, and although the horizon is darkened by heavy clouds of war everywhere (even civil war here in China), still the work of the Kingdom goes on and never ceases.

INDIA

Mrs. RICHARDSON writes from MIRAJ, to a friend in this country who had celebrated her own birthday by giving a special feast to the lepers in the Asylum: I trust you received by telepathy all the loving wishes that winged their flight to you yesterday. You ought to have had a very happy birthday if wishes mean anything. . . . When we started arrangements for the birthday dinner a Christian said: "Give all the money to the Belgians; why should we, who never want, have extras while the war wages?" But the arrangements went forward; the grain was ground at the town mill (that itself was a luxury, for the lepers have to do their own grinding on hand stone mills); caste cooks were hired; sweetmeats were ordered; the pounding of curry spices made the air redolent. The lepers sat in rows in the open air, men on one side, women on the other. They all brought their own bright brass plates, their brass cups and their own drinking vessels already filled. All were served equal quantities and might carry to their rooms all leftovers to eat as they desired. Those with good hands can eat so much more quickly than the deformed. I'm afraid you would have wept if you could have seen that crowd! The bread was what they have at Christmas or among Hindus on feast days; it was made of wheat, pulse, sugar and spices, each had four rounds; there was boiled milk and coconut milk sauce and curry, bananas and sweetmeats. The serving took a long time, but that was all part of the treat. Everything was served in one course and I could see them draw long breaths as they viewed their piled-up plates. We wanted them to eat at once, but they felt they must make their dinner speeches *before* they indulged. One wished for you long life; another sent gratitude and greetings from the leper family.

With Presbyterian Young People

GLEANINGS FROM GENERAL ASSEMBLY GATHERINGS

MARY E. TELFORD

SEVERAL hundred enthusiastic young people assembled for a Conference in Indianola Church, Columbus, O., and for the supper and popular meeting that followed. Miss Allis, of the Philadelphia Board, and Miss Petrie, of the Home Mission Board, were in charge. Great loyalty was shown by Christian Endeavor Societies which keep in touch with their boys in camp by sending them constant messages and news from the church.

The missionary ladder was placed before us, the lowest step being the Little Light Bearers. Then step by step they advanced, until they were ready to take their place in the larger work.

The Jubilee call is sounding for service, for life, for gold and for prayer. Wonderful things are ahead. The young people are going to do their share.

The young people learned from each other many methods. The Guild chapters should mother the circles. One young girl objecting to "mothering"; she said their chapter was "big-sistering" the Circle. Another said each girl in a chapter was a "big sister" to an individual girl in the Circle.

Membership campaigns had just been successfully completed. One minister's wife gave valuable help by talking missions. One devoted patroness set aside a room in her house as "Guild room." The girls were free to go there at any time.

We must lay hold of the college girl before she becomes occupied with other things. Ask her to lead a study class. Some Guilds hold initiation service for new members. A great impression was made when this chapter held such a service in another church.

Something must be done at our joint conferences to interest our boys and young men. One presbyterial society has tried three of these joint "Young People's nights" The attendance of young men is increasing, because they are learning that they are a part of the whole and are expected. Have a young man make an address. During the after-meeting, no young man, on hearing Mr. Schell's talk could feel that boys have not a part in the work.

The usual question came up: "What are you doing for the boys?" followed by "Are you letting them go?" Several leaders reported boys much in evidence in their Light Bearers, but hard to hold after a certain age. Organized Sunday-school classes have been of value. One teacher, after the ball game, has her boys come to her house for a taffy-pull and meeting. Young men leaders will be missed in the future if not trained now. One Sunday-school has a missionary room and classes go into that room in turns for missionary lesson. Boys are especially interested and can hardly wait their turns.

The standard of excellence is being used in a number of ways. One society in each group of organizations in the presbyterial society is given a pennant or trophy, for attaining the greatest number of points. This is presented at Annual Young People's Night at presbyterial meeting.

As there were so few responses to the question: "Do you know your own publications and where to get them?" it seems necessary for presbyterial secretaries to send out some special course of instruction, along the line of relation of the Boards to their young people.

(Concluded on page 186)

The Book Stall

Do not order any of this literature from Woman's Work

LEAFLETS ON AUGUST, SEPTEMBER AND OCTOBER TOPICS

CHINA AND THE HOME BASE.

The Sum and Substance, 3 cts., is the title of a booklet telling of both Home Base and Foreign Field news. It is particularly interesting for the China topic in August. It contains the accounts of two anniversaries, the fifty-fifth of the Rev. Hunter Corbett, D.D., of Shantung, and the fiftieth of Miss Harriet V. Noyes of Canton.

For other China material there is the Board's *Sectional Report*, 5 cts; the revised *Hospitals in China*, 5 cts., and the leaflets already advertised in WOMAN'S WORK for the January topic.

For the Home Base there are two revisions, *Practical Hints for Working Members of Auxiliaries*, free, and *Foreign Missionary Catechism*, 2 cts.

INDIA.

The subject for October has some new material; one reprint, *As It Is Today in India*; and two new leaflets, *India's Women Are Finding Themselves*, 3 cts., by A. Estelle Paddock, and *Girlhood Days in India*, 3 cts., by Jean Mateer Beeman. The two leaflets taken together form an interesting study in development and a promise for the future. Miss Beeman gives a dreary but touching picture to the occidental mind, while the title of Miss Paddock's sketch is redolent of the hope that Christianity brings. She says, "Christianity has thrown its searchlight across India and reform societies spring monthly into being. Their concern is very largely with affairs that affect women."

TWO NEW POEMS

The Fighting Squad 2 cts.

A world at war becomes familiar with military terms and patriotic sacrifices. A people fighting evil understands as never before the inspiration and joy of self-surrender and of service. Many will read with a thrill of perfect comprehension the verses by Mary W. Vassar, which tell of those silent fighters who go unheralded to the foreign mission field with no thought of the hardships before them, or question of the support that is behind them. The close is an inspiring ring of triumph.

The Excitement of Being a Treasurer 1 ct.

This title at first glance appears a paradox. Figures exciting? How absurd! Just sitting at a desk figuring, or asking for dues! But read this poem—yes, a poem—written by Miss Edna V. Hughes, and there will be no doubt of the excitement of a treasurer's life. Perhaps many of us never realized how much we add to that excitement!

OTHER NEW THINGS

Kindergarten Work in Japan 2 cts.

"A brief account of the work and the purpose of our missionary kindergartens. The kindergarten is now in Japan to stay. It appeals to the Japanese and they want their children in it if possible."

Amy Saxton Fulton.

The Boys' School in Persia 2 cts.

This is about the memorial Boys' School, Tabriz, from the point of view of the daughter of a former principal of the school. She looked at it over the garden wall because she was a girl in a Moslem land.

Rosa Dulles Wilson.

BETTY'S TRIP TO THE PHILIPPINES

Another of the popular Betty trips by Miss Katherine R. Crowell. This one will come in time for use with the Junior textbook, gives bright glimpses of the missionary work and touches on the different unique forms of missions in the country under the American flag.

THE NEW TEXTBOOKS

Working Women of the Orient, 3 cts., by Margaret E. Burton.

For Women, Young Women and Westminster Guilds.

Comrades in Service, 35 cts., by Margaret E. Burton. Recommended for Westminster Circles.

Jack and Janet in the Philippines, 30 cts., by Norma Waterbury Thomas. For Juniors.

Ancient Peoples at New Tasks, 40 cts., by Willard Price. For general use.

Making Life Count, 40 cts., by Eugene C. Foster. For Young People of High School age.

Stories of Brotherhood, 30 cts., by Harold B. Hunting. For Juniors.

Picture Stories About Workers, 30 cts., by Frederica Beard. Stories for primary children.

(Concluded from page 185)

The prayer life should be emphasized when hunting officers. Voice, promptness, patience and tact all go toward making up the good young people's secretary, as well as the older worker.

Many of our young people drift away, just because they do not know

what to do. Watch them carefully and prayerfully, have some work in mind ready to offer, when the opportunity comes. Hang a motto on the church wall, in sight of all young people, with words quoted from a speaker: "Find out where you belong and enlist."

HOME DEPARTMENT

The Successful President

SARAH E. LINDSAY

[MRS. LINDSAY is Field Secretary of the Southwest Board. She might also be called a special publicity agent of WOMAN'S WORK, for wherever she speaks she gives such strong arguments for the use of the magazine that a list of new subscribers promptly comes in to our office from that place! We asked her to tell of the qualifications of the ideal field secretary, but she chose rather to outline those of the auxiliary president, and her wide experience and alert observation make her suggestions of great value.—EDITOR.]

THE really successful missionary society president is rare. This is largely due to the fact that the all-around qualifications essential to success in this position are not often found centered in any one woman. It is not my intention to describe the ideal president, but rather to suggest the qualifications which should be sought in one called to this responsible position. These are of two kinds: Native and acquired. The former are God-given; the latter may be secured by the proper exercise of natural talents. Natural qualifications are: (1) COMMON SENSE. This is always an indication of a well-balanced mind. One who possesses this qualification will not be easily influenced by minor considerations, but will readily distinguish those more important. She will take a sensible view of all that comes within the range of her duties and will never be supersensitive. She will carefully weigh all arguments that may be presented in reference to any measure, and will be quick to arrive at just conclusions. She will naturally assume that all the women in the society mean well and are honestly doing the best they can.

(2) TACT. A tactless president is always a decided misfit. She does the wrong thing at the wrong time, and in the wrong way. She is apt to be officious, fussy, inconsiderate of the rights of others, frequently hurting their feel-

ings. She is like a ship without ballast, rudder, compass or captain, and is likely to flounder at any moment. On the other hand, the tactful president is self-possessed, considerate, kind, quick to see the right thing to be done and to do it. She manages without seeming to manage. She proceeds upon the suggestive and not the dictatorial basis. In a word, she so directs the affairs of the society as to bring out the best in each member, and accomplish the best results.

(3) EXECUTIVE ABILITY. One may have good common sense and tact, and yet be wanting in true executive ability. The good executive will always preside with dignity and grace, will readily grasp the business in hand and will suggest ways and means of disposing of this to the best advantage. Versatility is indispensable to the highest type of Executive. The president should be equal to any emergency that may arise. She should not be stereotyped in her ideas as to the conduct of the society, but be equal to any new combination that is sprung. In her appointment of committees she should take into careful consideration the adaptability of each one appointed. In a word, she should be the living embodiment of law and order.

As to the acquired abilities or qualifications again three may be noted: (1) The missionary president should be well versed in parliamentary usage. This is obtained only by a careful mastery of some standard work on parliamentary law. This is absolutely necessary in order that "all things may be done decently and in order." Solomon says, "There is a time for everything under the sun," and if he were living today he would doubtless make the

same affirmation in reference to even the proceedings of a modern woman's missionary society. The president should definitely know when any mode of procedure is, or is not "in order."

(2) She should be well informed as to both the home and foreign mission fields. This is necessary in order to give proper balance to all missionary effort on the part of the society. This will take time and study, but a little more knowledge gained each day will soon give the necessary "World Vision." She should keep in touch with the latest missionary effort, not only of her own church, but also of that being done by other denominations. As a rule, the broader one's vision of world-wide missions the greater the interest in our own denominational work. Our study class work solves this problem. It pays to be well informed.

Women Workers of the Orient. Margaret E. Burton. The new textbook of the Central Committee on United Study of Foreign Missions is the eighteenth in the series of uniformly valuable volumes brought out by that Committee. These volumes have covered a wide range of subjects, all germane to the central theme of foreign mission work, as carried on by all denominations of Christians, throughout the world. It is most appropriate that this brief summary of the status of Oriental women workers should come at this time when the world is full of women workers. Poor and shallow indeed is the woman who is not now working in some way, with all her might, to help towards the world's betterment. To combat cruelty, oppression and grasping tyranny is the high aim of our armies—it has been for a century the aim of our soldiers of the Cross in non-Christian lands. In these brief and telling pages the author describes the various classes of women working in their homes and outside of them, with and without worker's wage; of those in the age-old domestic occupations of cultivating and preparing food, caring for children, making and keeping clean the family clothing; of the more exceptional occupations, such as raising silkworms and making silk, lace-making, raising rice and tea, etc. She tells too of the new industries of women in business, education, finance, as writers and doctors and nurses; of the leaders who are developing to meet the need of their sisters and of the peculiar perils of this time of transition. To many in this country the description of the development of industrialism in Asia will come as a revelation. Social students who have investigated factory conditions in this country would be

(3) Another very important acquired qualification is that of genuine devotion to missionary effort. There should be such devotion to the command of the Master, "Go ye into all the world and preach My Gospel to every creature" as to beget in the heart a "burden for souls." Unless this spirit is strong in the one who leads, it is not probable that the same spirit will be strong in the other members of the society. But such consecration will often be sorely tried by the coldness and indifference of certain members, so that even the most consecrated president will need "grace for grace." She should have "respect to the recompense of the reward," and remember that "They that be wise shall shine as the brightness of the firmament and they that turn many to the righteousness, as the stars forever and ever."

startled by those in Asia—though careful mention is made of those progressive factories which strive to come up to modern standards. Women who study this textbook, with its thoughtful analysis and comparison, will have taken another step in their conviction that the work of foreign missions is one of the most educating and broadening in the world.

E. E.

A Prince of the Church in India. Rev. J. C. R. Ewing, D.D., LL.D. Revell Co. In this compact little volume Dr. Ewing, who might himself justly claim the title he has given to the subject of his book, briefly chronicles the salient points in the life of Rev. Kali Charan Chatterjee, D.D., for forty-eight years a missionary of the Presbyterian Church, and for fifty-four years an example of what Christ had done in the life, character and work of a loyal son of India. Born into her highest caste, with every social and educational opportunity and with great distinction of personality, Dr. Chatterjee as a young man, under the influence of that great missionary, Alexander Duff, gave up all earthly advantages, as a Brahman must who becomes openly a Christian. He became a teacher and later, after profound study, a preacher. His education and character brought him not only degrees and honors from Great Britain and the United States but also offers of lucrative government positions which he steadfastly put by to continue in mission work at a salary of thirty-six dollars a month. A distinguished English official said of him: "We all recognized in Mr. Chatterjee a man of highest Christian character, full of grace and of good works—of the sweetest temper, and the friend of all the natives of

the District, whether they received him as a spiritual leader and teacher or not." Dr. Chatterjee preached to tens of thousands. The great "Mass Movement" of low-caste people into Christianity, of which we hear so much now is, as he himself remarked, not sudden. Its early beginning may be said to have been in one baptism in 1888, under the

teaching of Dr. Chatterjee. Though essentially high he stooped to the lowest. Though of a family called "Brahmans of the Brahman," of that strictest sect who were told "Never bow your head to one who is not a Brahman," yet the last words of this Christian leader were, "I am a servant of Jesus Christ."
E. E.

I cut out the photographs of missionaries who have died and frame them, having some of them enlarged. My prayer closet may in process of time become a gallery of beauty. Faces like Mrs. Frank P. Gilman's tell their own story and are as much more beautiful than those we see in fashion magazines as the soul is more beautiful than the body. They increase our faith by showing us what God can do with a woman's face.

GREELEY, CAL.

(Mrs.) Esther Gauss.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 17th.

ON JUNE EIGHTH, 1918, there passed on into her heavenly home our beloved Director and Vice-president, Mrs. William Shaw Stewart. For more than a year she had been rendered almost helpless by illness yet now and then, when able to join us in our meetings, she came with thanksgiving and gladness. During the eighteen years of her service on this Board Mrs. Stewart filled one important office after another and always with an enthusiasm which was inspiring to her associates. As chairman of *Over Sea and Land* committee she gave herself unstintedly to the interests of the little magazine; as chairman of our Finance Committee for years she carried large responsibility and gave devoted service; as chairman of the special committee for the "New China Campaign," launched at Baltimore six years ago, she rose to the possibilities and needs of that campaign like a general and in the Philadelphia Presbytery she, more than any other, forwarded the building of the "Louise Junkin Comegys Bible Institute for Women" in Syen Chun, Chosen, from which come continually echoing songs of gratitude from the great Bible classes of more than eight hundred women studying the word that they may go out to teach other Korean women. Perhaps we shall remember Mrs. Stewart most of all for her unflinching cheerfulness and strong faith; no obstacles discouraged her—her true Christian optimism caused her to say "nothing is too difficult for God, therefore nothing is too difficult for us to attempt for Him."

AT DIRECTORS' MEETING, Mrs. Lee presiding, we adopted for "Expediency of Support" Miss Janet Gilman.

IT IS with sincere regret that we report the resignation of another one of our valued Directors and Secretaries, Mrs. Frank Leake; also the death of Mrs. E. A. Sturge, our missionary for thirty-seven years, who has done invaluable work among the Japanese on the Pacific Coast.

AT THE PRAYER-MEETING Dr. Frank Henry of the University of Cairo, who has lived in Egypt for eighteen years, spoke of the beautiful country with its millions of people under the awful "Blight of Islam." He said the missionaries of all countries had been praying for the Mohammedans and now the splitting up of the national political power into small groups and the return of the soldiers from the fighting line with a new vision, would change conditions. Who is to teach them? What is our responsibility? He told how the courage and calmness of the missionaries remaining at their stations and going on with their work and the courage and fine discipline of the small English army, saved the day, when the Mohammedans were about to rise and overthrow the English government of Egypt.

OUR GUESTS were Dr. Mildred Jenks, appointed to Canton Hospital; Mr. and Mrs. John S. Weir, newly appointed to the Punjab, and Rev. W. B. Cook, formerly of the Philippines.

WE REPORT with great pleasure the names of five new Honorary Life Members of the Woman's Foreign Missionary Society: Mrs. William Watters, Philadelphia; Mrs. F. Otto Müller, Haddonfield, N. J.; Miss Sara R. Lowrie, Warriors Mark, Pa.; Mrs. W. P. Bouton, Lebanon, Tenn.; Mrs. John M. Hastings, West Chester, Pa.

SONS of missionaries whose names have been added to the Roll of Honor are Dick Vanderburgh and Lex Vanderburgh.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

OUR FRIDAY MORNING meeting was devoted to the accounts of work among the lepers in the East. The speakers were Mr. W. M. Danner, American Secretary for the "Society of Lepers in the East." Rev. Dr. Geo. W. Wright made it clear that a person having this disease is no longer an outcast and that when conditions are not favorable to the disease, there is little danger of contagion.

These two developments make it possible for those afflicted in this way to engage in various occupations, to enjoy sports and to engage in religious work like other people. Dr. Swineheart, a layman worker of Chosen, was also present and Mrs. Roy K. Smith spoke of the leper work at Andong.

OUR SUMMER SCHOOLS at Boulder, Col.; at Merriam Park, Minn., and at Winona Lake, are all over now, and more detailed accounts will appear in a later number.

REV. EDWARD E. HASTINGS, Civilian Chaplain at the Great Lakes Naval Training Station, gave us reassuring words about the wonderful spirit of the boys at the station.

WE have several candidates who expect soon to go as missionaries. Two, Miss Mary Kirby and Miss Mary Barry, expect soon to go to India. Miss Florence Foreman is taking the nurses' course at the Presbyterian Hospital. Mrs. Graham, President of the Woman's Board of the hospital, keeps in close touch with our missionaries training there, as well as with any of our missionary patients.

THE SAD news of the death of Mrs. James H. McLean of Santiago, Chile, S. A., will be of especial interest to the young people of Indiana.

THE MANY friends of Rev. Dr. and Mrs. Charles E. Bradt will learn with sorrow of the fatal accident to young Edwin Bradt, just seventeen years old. He met with an accident, the details of which have not arrived, while motoring to Vancouver Barracks to attend the wedding of his brother. Dr. Bradt, who is one of the secretaries for the Central West for the Assembly's Board, was also, with Mrs. Bradt, *en route* to join their son at Vancouver, for the expected happy event when they received the telegram announcing his death.

PERHAPS some one knows of a few young women who would like to be candidates for Field Secretary in this country for a Foreign Mission Board. How about that?

From New York

Meetings discontinued until October. Room 818, 156 Fifth Avenue, will be open during business hours during the Summer.

A LEAFLET on the Department of Associate Members is now in the hands of the Publication Secretary of General Council. It should be ready for the fall meetings. It is earnestly hoped that this department will have a prominent place in the plans of all societies next winter.

THE BOARD JUBILEE COMMITTEE has held its first meeting. It is hoped that plans will be developed in time to reach our societies at the fall presbyterial meetings.

WE welcomed at the June Conference these new missionaries: Miss Byerly and Miss Williams, under appointment to India; and Miss Rodgers, returning to her parents, Dr. and Mrs. James B. Rodgers, and to her home at Manila, P. I.

WELCOME is extended to the new presby-

terial presidents in Binghamton, Hudson and Steuben, Mrs. George Wiltsie, Mrs. George Bonsall and Mrs. I. T. Betzner. May their days of usefulness in this service be long!

THE PRESENTATION by the Home Secretaries of their work at the Home Base, given at the annual meeting, has received much favorable comment. The scope of this important department of our Board's work in its relation to the presbyterial societies was shown in the form of a meeting of the Department in which each secretary reported on the activities which she represented. The work was thus shown as a whole and the exhibit proved illuminating to many of those in attendance.

From St. Louis

Meetings every first and third Tuesday in the month. Headquarters, 816 Olive Street, Room 707. Visitors welcome.

AMONG recent visitors was Mrs. W. J. Hendron, Oklahoma's Synodical President, and the only State officer in our territory who attended the meetings during General Assembly. It was her first visit to our Headquarters. It was not meeting day, and her visit was but a few hours, between trains, but a number of questions can be propounded and answered within a few hours. Mrs. Hendron made the tour of her presbyterial societies with the Field Secretary. It was an arduous work but, as she said, it need not be done soon again and it paid her well in the close touch, the better understanding and the encouragement—all of which could not be brought about in any other way. Still another Oklahoma visitor was Mrs. Gamble of Muscogee. She was the guest of Mrs. John Laird, her niece, and we were glad she could attend one of our meetings.

AMONG recently appointed missionary candidates in our city, on their way to the Conference in New York, were: Mrs. Williams, Mrs. Thomas, Mrs. Combs, Miss Mary E. Steele, and Miss Katharine Sutherland, the latter a St. Louis girl.

A LETTER from Miss Edith Souther, who left us to do her part in France, was most interesting. At the time of writing, she was not permanently stationed but one knew she was "doing things." We are glad that one who went out from us is there, helping with God's blessing in the great struggle between right and wrong.

WE are impatient to look into the face of our beloved Mrs. McClure from Bangkok, but we want first that she should have a good resting time.

MISS WORTHINGTON of Northern Siam has resigned. We are sorry that she felt like taking this step, but trust it will be, in some way, to her own advantage. Her mother was one of the earlier members, gifted intellectually, endowed spiritually, and is of fragrant memory.

WE HAVE missed Mrs. Weber, another long-time member, whose impaired health has kept her from our meetings. We trust she will soon be able to be with us again. She

has served faithfully on our devotional committee for years.

We are to have no WOMAN'S WORK in September, but we are sure to have a fine number in October.

"God bless us and keep us and cause His face to shine upon us and give us Peace!"

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday at 12-12.30.

OCCIDENTAL BOARD has lost a devoted friend and member in the going home, on May fifth, of Mrs. Annie Eugenie Sturge, wife of Rev. Dr. E. A. Sturge, in charge of the Japanese Missions on the Pacific Coast. Until recently, when trouble with her eyes forced retirement from office, Mrs. Sturge was one of the foreign corresponding secretaries of the Board. For over thirty years her rare sympathy and understanding was expended among the Japanese women, and she endeared herself to them, as she did to all with whom she came in contact. At her funeral, held in the Japanese Church on Post Street, San Francisco, a large congregation of Japanese and Americans were present. The platform was banked with a wealth of floral offerings and touching tributes in Japanese and English were given to the affection in which Mrs. Sturge was held. The speakers were Japanese clergymen, the acting-Consul and others, with Rev. J. H. Laughlin, of the Chinese Presbyterian Church; Miss Hana Shimozumi, who has a beautifully cultivated voice, sang two solos. "She was a mother to me," was the affecting testimony given by several Japanese young men, and the women present joined their tears in witnessing to the loving ministrations of their Christian friend and teacher.

THE MORNING session of Occidental Board's June meeting was adjourned to hold a service to the sweet memory of this dear woman. Mrs. C. S. Wright, President Emeritus, presided in the absence of Mrs. Pinney. Mrs. W. F. Geldert sang very sweetly and the foreign corresponding secretaries gave loving witness to happy fellowship with their former colleague, to the Christian radiance which she shed along her path, and her never-falling kind thoughtfulness. Her beautiful Christian life was like a lamp kept bright and shining,

which cast its rays first on the mission field of Siam before the transfer of Dr. and Mrs. Sturge to the Japanese work in our midst.

WITH sadness also the death was announced of Mrs. Emma Campbell Cozzens, wife of Rev. E. Cozzens, just five days after landing again in W. Africa, where she returned from furlough before her impaired health was fully restored. Mrs. Cozzens taught previously in the Girls' School at Elat, where she had about two hundred girls and six or eight native girl teachers under her. During the period of reconstruction which followed the change in Government at their Station, Mr. and Mrs. Cozzens, with the other few workers, were mightily used of God in physically and spiritually strengthening the poor bewildered natives.

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

THE ORGANIZATION of the Oregon Synod of the North Pacific Board was consummated at the meeting of the Synod of Oregon in August. Washington and Idaho will take a similar step at the meetings of their synods in October. It is hoped this will prove a forward step in our organization.

IT WILL be a relief to the many friends of Mr. and Mrs. E. T. Allen to learn that they with their children have left Urumia, Persia, on their journey to the home land; also to know that Dr. Eliza Leonard is now on the Pacific on her way home.

Mrs. ALDRICH, Field Secretary of the Home Board, came into our last executive meeting and led the devotions. She said that we could not get away from the subject of prayer at this time, and she urged that all Christian women, and especially workers in the missionary cause, regularly engage in prayer during the vacation time for the righteous cause in which our country is engaged in war, and for the soldiers at the front, on the sea and in the training camps in America. She said that America had to learn that she must come to her knees, that she needs purging and purifying, and we must pray that we learn the lessons that God would have us learn from the terrible events of these times.

RECEIPTS TO JUNE 15, 1918

By totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$125.32	CLEVELAND,	\$1,321.90	LAKAWANNA,	\$1,397.73	PHILADELPHIA,	\$2,681.09
BALTIMORE,	1,291.83	COLUMBUS,	447.00	LEHIGH,	295.83	PHILADELPHIA,	
BELL,	14.41	CUMBERLAND Mt.,	21.30	MAHONING,	769.85	NORTH,	1,263.47
BIRMINGHAM, A.,	74.50	ELIZABETH,	450.00	MARION,	270.56	PITTSBURGH,	5,128.71
BLAIRSVILLE,	574.00	ERIE,	175.80	MAUMEE,	44.09	PORTSMOUTH,	228.52
BUTLER,	344.27	FLORIDA,	7.20	MONMOUTH,	453.00	REDSTONE,	833.63
CARLSLE,	950.95	FRENCH BROAD,	79.10	NASHVILLE,	137.60	SHENANGO,	221.95
CATAWBA,	2.00	HOLSTON,	76.06	NEW BRUNSWICK,	970.75	STUEBENVILLE,	340.00
CHATTANOOGA,	59.25	HUNTINGDON,	726.10	NEW CASTLE,	578.02	UNION,	198.00
CHESTER,	1,228.59	HUNTSVILLE,	22.40	NEWTON,	292.46	WASHINGTON	
CINCINNATI,	1,062.65	HURON,	117.50	NORTHUMBERLAND,	802.78	CITY,	2,272.15
CLARION,	671.83	KITTANING,	430.93	PARKERSBURG,	107.06	WASHINGTON,	912.67

WEST JERSEY,	\$266.50	Alabama Synodical		From Legacies,	\$800.00
WESTMINSTER,	760.78	Society,	\$2.50	War Emergency Fund,	687.40
WEST TENNESSEE,	112.65	Miscellaneous,	42.00	Special Funds,	559.18
WHEELING,	273.95	Legacies, Interest			
WOOSTER,	162.00	on Investments,			
ZANESVILLE,	366.10	etc.,	1,336.00		\$33,787.29
For Regular Work,			\$31,740.71		

ANNA VLACHOS, *Treas.*,

501 Witherspoon Bldg., Philadelphia, Pa.

Woman's Presbyterian Board of Missions of the Northwest

ADAMS,	\$28.30	HASTINGS,	\$10.00	RED RIVER,	\$37.00	WATERLOO,	\$334.27
ALTON,	216.00	INDIANA,	353.05	ROCK RIVER,	266.00	WHITEWATER,	463.70
BLACK HILLS,	27.30	INDIANAPOLIS,	511.13	SIoux CITY,	309.75	WINNEBAGO,	181.50
BLOOMINGTON,	654.80	IOWA,	367.95	SIoux FALLS,	249.00	WINONA,	147.25
BOULDER,	421.37	IOWA CITY,	80.50	SPRINGFIELD,	459.62	Miscellaneous,	177.37
BOX BUTTE,	24.00	KALAMAZOO,	34.00	ST. CLOUD,	229.75		
BUTTE,	12.80	KEARNEY,	172.00	ST. PAUL,	780.44		\$17,715.62
CAIRO,	86.05	LA CROSSE,	46.50				
CEDAR RAPIDS,	335.40	LAKE SUPERIOR,	90.00	Total Designated Receipts for Month, May			
CHEYENNE,	15.00	LEWISTOWN,	25.00	16 to June 15, 1918:			
CHICAGO,	996.74	LOGANSPORT,	305.40	Regular Work,	\$17,003.44		
CORNING,	285.50	MANKATO,	123.40	Personal Gifts to Missionaries,	591.00		
COUNCIL BLUFFS,	146.00	MATTOON,	409.05	Armenian and Syrian Relief,	96.18		
CRAWFORDSVILLE,	401.58	MILWAUKEE,	425.75	Leper Fund,	25.00		
DENVER,	383.00	MINNEAPOLIS,	1,374.46				\$17,715.62
DES MOINES,	375.89	MUNCIE,	225.60	Total Designated Receipts, March 16 to June			
DETROIT,	1,032.00	NEBRASKA CITY,	389.30	15, 1918 (3 months of fiscal year):			
DUBUQUE,	204.80	NEW ALBANY,	77.65	Regular Work,	\$29,378.92		
DULUTH,	410.00	NOBARRA,	10.00	Personal Gifts to Missionaries,	681.00		
EWING,	167.76	OAKES,	5.00	Armenian and Syrian Relief,	136.68		
FARGO,	68.69	OMAHA,	303.75	Leper Fund,	25.00		
FLINT,	27.00	OTTAWA,	95.00	Annuities,	900.00		
FT. DODGE,	216.75	PENBINA,	33.75				\$31,121.60
FT. WAYNE,	615.00	PEORIA,	627.00				
GRAND RAPIDS,	39.00	PETOSKEY,	74.50				
GUNNISON,	90.00	PUEBLO,	629.50				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 17 N. State St., Chicago, Ill.**Woman's Board of Foreign Missions of the Presbyterian Church**

BINGHAMTON,	\$117.00	NEW YORK,	\$833.00	Receipts from May 16th to June 15th:			
BOSTON,	74.00	PRINCETON,	31.00	Regular,	\$5,675.57		
BROOKLYN,	369.00	PROVIDENCE,	32.00	War Emergency Fund,	35.50		
BUFFALO,	155.00	ROCHESTER,	436.50				\$5,711.07
CAYUGA,	128.43	ST. LAWRENCE,	302.51	Total since March 15th:			
CHAMPLAIN,	65.00	SYRACUSE,	360.00	Regular,	\$15,918.26		
CHEMUNG,	153.00	TROY,	169.00	War Emergency Fund,	316.50		
HUDSON,	3.25	UTICA,	438.50				16,234.76
MORRIS AND		WESTCHESTER,	424.00				
ORANGE,	767.00	Interest,	390.00				
NEWARK,	342.00	Miscellaneous,	96.88				
NEWBURYPORT,	24.00						

(Mrs. James A. Webb, Jr.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Ave., New York.**Woman's Presbyterian Board of Foreign Missions of the Southwest**

ABILENE,	\$63.00	IRON MOUNTAIN,	\$28.00	SEDALIA,	\$200.00	TULSA,	\$251.00
ARKANSAS,	53.80	JEFFERSON,	16.50	SOLOMON,	208.00	WACO,	201.10
AMARILLO,	84.80	JONESBORO,	11.32	ST. JOSEPH,	190.46	WICHITA,	410.40
AUSTIN,	26.40	KANSAS CITY,	271.00	ST. LOUIS,	1,668.65	Miscellaneous,	3.69
CARTHAGE,	323.05	KIRKSVILLE,	91.00	TOPEKA,	621.90		
CIMARRON,	63.00	LARNED,	198.00	Total for month,			\$7,041.41
DALLAS,	158.87	MCLESTER,	45.20	Total for year to date,			7,663.32
EL RENO,	24.00	MUSKOGEE,	98.00	Million-Dollar Fund for month,			626.55
EMPORIA,	99.00	NEOSHO,	438.00	Million-Dollar Fund for year to date,			697.00
FT. SMITH,	93.75	OKLAHOMA,	205.30	Relief Fund for year to date,			146.50
FT. WORTH,	222.55	OSBORNE,	111.75	Syrian and Armenian Relief,			25.50
HIGHLAND,	223.70	OZARK,	101.75				
HOBART,	17.00	PARIS,	142.37				
HOUSTON,	32.75	SANTA FE,	42.35				

MRS. B. F. EDWARDS, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.**Woman's Occidental Board of Foreign Missions**

BENICIA,	\$137.25	SAN JOSE,	\$267.75	Lepers,	\$1.00		
LOS ANGELES,	3,559.30	SANTA BARBARA,	256.50	South America,	5.00		
NEVADA,	14.50	PHOENIX,	136.20	Armenian and Syrian Relief,	47.05		
RIVERSIDE,	236.20	S. ARIZONA,	9.50	War Emergency,	1.00		
SACRAMENTO,	125.15	S. UTAH,	25.00				\$6,272.50
SAN FRANCISCO,	871.05	Miscellaneous,	240.00				
SAN JOAQUIN,	340.05						
Receipts from April 15th to June 15th:							
Regular Work,	\$6,218.45						

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Calif.**Woman's North Pacific Presbyterian Board of Foreign Missions**

BELLINGHAM,	\$53.00	PORTLAND,	\$710.80	Receipts for Quarter ending June 15th:			
BOISE,	74.50	SEATTLE,	758.40	Regular Work,	\$2,475.78		
CENTRAL WASH-		SOUTHERN		Jubilee Fund,	10.00		
INGTON,	245.35	OREGON,	27.00	Frances Newton Hospital,			
COLUMBIA RIVER,	32.75	SPOKANE,	216.10	Ferozepore, India,	132.60		
GRANDE RONDE,	26.68	TWIN FALLS,	65.50				\$2,618.38
KENDALL,	2.00	WALLA WALLA,	99.75				
OLYMPIA,	138.00	WENATCHEE,	23.00				
PENDLETON,	16.15	WILLAMETTE,	129.40				

MRS. C. M. BARBEE, *Treas.*,
454 Alder St., Portland, Oregon.



